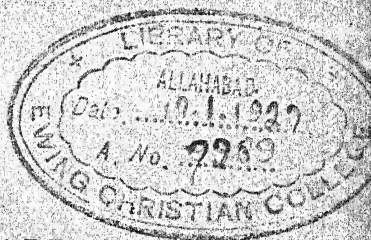


RELIGION WEIGHED,

OR

DHARM TULĀ.

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FIRST PART.

My dear friends, if any one should ask you, if you are anxious about the pardon of your sins and your future welfare, you would, most likely, return the answer—"Certainly, we are anxious. If not, why should we attend to all these religious services, works of merit, and ceremonial bathings? Are we not doing these things, that we may be delivered from sin, and be prepared for a future state?"

Doubtless, it appears from these works of yours, that you have a desire to secure the remission of your sins, and to obtain an entrance into the place of future happiness. Your possessing such a desire is indispensably important; for in a few days you must die, and, appearing in the presence of God, give an account to the full extent of the good and the evil which you have done in your whole life. Now it must be remembered, that God is holy and just, and that we all are unholy and unrighteous. How, then, can we, who are unclean and guilty sinners, enter into the presence of God? It is therefore of the utmost importance to every man, that he should in this life wisely seek the forgiveness of his sins, and the favor of God, lest, on the day of judgment, he should have in the presence of God shame and "confusion of face." It is only in the present time, whilst

we are living, that we can make our preparation for eternity. After death nothing can be done.

Do thou to-morrow's work to-day ;
To-day's do now without delay ;
A moment more the end may be,
What work can then be done by thee ?

It should be kept in mind, that the hearts of all men are so deluded by the deceiving arts of Satan, that they do not even wish to hear mention of religion ; and should, at any time, such mention even happen to be made, they divert their minds from it. If you speak of popular amusements, or relate interesting stories, or talk of money, or utter flatteries, people will listen with attention ; but if you speak of God, or attempt to give religious instruction, they turn away with evident signs of indifference or displeasure.

No one the truth obeys ;
The world puts trust in lies ;
Who sells the wholesome milk
The useful cow supplies,
Must hawk it round the town
From street to street, while they
Who sell the madd'ning drink
May sit at home all day.

The reason of this (love of what is false and injurious of which these verses treat) is the corruption of human nature. By reason of this corruption men take delight in speaking and hearing and doing that which is evil. Indeed "the whole world lieth in wickedness," and there are only a very few, who desire to be saved from this dreadful state. In general men are thoughtless and careless and indifferent to salvation. Their enquiries—"What shall we eat, and what shall we drink," show the objects of their anxious thought and pursuit. Such people, indeed, nourish

their bodies, but they destroy their souls. They preserve the shell from which the pearl is taken, but they throw the pearl itself away. The body is only the dwelling place of the soul. He, then, who neglects the wants of his soul, and attends only to those of his body, is like the foolish man, who takes more care of the house than of the comfort and safety of the master of the house. Therefore, nothing can be surer than this, that he alone is the wise man, who seeks first his spiritual good, the salvation of his soul.

Who seek, they find (then seek where most is found),
In waters deep launch out (where fish abound) ;
What can the *bagla* for its wants provide,
While standing in the river's shallow side ?

Now we should endeavour to find out what the true means or plan of salvation is. This we should do with the greatest care, lest we should discover that the way we have been pursuing was a false one ; that we have been believing a lie ; and should at last have to wring our hands in unavailing sorrow.

Think, for a moment, what your conduct is when you wish to lend money to any one. You first enquire particularly, whether the person is honest, faithful to engagements, or not. Then when every doubt is removed from your mind, you give him the loan ; otherwise you refuse it. See what great prudence you use to make secure your worldly wealth ; but your soul is more precious than all the riches of the world ; and will you take no care to save it from perdition ? Will you take the word of every one without examination, and accept of any one as your religious teacher ? If you act in this way, you are in the greatest danger of destroying your soul. And if your soul is lost, all is lost.

Let us then examine the means of salvation on which you rely—viz :—your religious worship and

we pious deeds;—let us put them in the scales of truth
et and weigh them.

In your temples and other places you set up idols, made of wood and stone and other materials, and worship them. We should seriously consider what kind of a thing an idol is. A carpenter cuts a piece from a log of wood and carves it into an image; he makes for it eyes, feet, mouth, nose, and eyes; and painting it, sells it to a purchaser. Of the other part of the wood he makes a rolling-pin, a plank to sit on, or something else; and with the chips he makes a fire, on which he cooks his food, or at which he warms himself. In the same way a sculptor, cutting a stone in two pieces, makes out of one of them an image of Krishna, Mahádev, or some other character, and of the other piece of stone he makes stones for grinding spices, mill stones, or something else.

Again, the brazier and copper-smith make idols of brass and copper; the goldsmith, of gold and silver; and you, yourselves, make images of clay, and set them up as gods and goddesses, and worship them. If the idols be of gold and silver, you lock them up in a room, and most carefully guard them, lest a thief should carry them away.

My friends, have you not sufficient understanding and discernment, to be able to perceive, that just as gharás, lotás, rolling-pins, and plank-seats, are things of clay and brass and wood, so also idols are things made of brass and copper or gold and silver or wood and stone. Why then do you worship them? It is true indeed that they have eyes, but they cannot see; ears, but they cannot hear; feet, but they cannot walk; hands, but they can handle nothing; a throat, but they cannot speak. Whether you break them, or mend them, they know nothing of it. You may cut them, and they are cut; you may burn them, and they are burnt. They have no force to resist any thing that is done to them, and no ability to do any thing for them-

selves or others.—*They have no life.* Why do you, then, who are endowed with sense and intelligence, worship senseless and lifeless things ?

Remember this also, that the workman is much superior to the thing which he has made. If then you worship the things which the workman makes, you ought to worship the makers of idols much more than the idols themselves. Explain, then, if you can, why you do not worship the carpenter, the tinker, the goldsmith, and the sculptor.

My friends, consider for a moment. Can God who is *the Creator of the whole Universe*, be made by a workman ? This is impossible.

Both men and women, night and day,
To senseless idols homage pay ;
Their idols, made of wood and stone,
They place in state as on a throne ;
A pair of eyes, two ears, two feet,
A mouth, and nose, they have complete ;
But cannot see, nor hear, nor walk,
Nor can they smell, nor taste, nor talk.
These things, that have nor life nor breath,
Fools make and serve until their death :
Such men, we can, by no pretence,
Regard as men endowed with sense.

Perhaps, however, you may say, that you do not regard an idol as a god or goddess, until it has been consecrated by a Brahman. On this subject I ask, how can the Brahman turn wood and stone and metal into gods ? Brahmans are sinners like other men, under the influence of lust, and anger, and covetousness, and pride. Then how can God come into the power of such sinners ? The fact is, that Brahmans as well as other people, are weak and helpless. They could never make a living man or beast out of a stone. Then how will they make gods and goddesses ?

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Besides, the idols which you make are generally deformed and monstrous in appearance. Look at the image of Brahma. He has four faces! Look at Ganesh with his elephant's head and pot belly; The goddess Káli, with her mouth open, her tongue hanging out, holding in one hand a human head, and in the other a skull filled with blood, and standing on the breast of a corpse, she looks as hideous as if it were her constant desire to murder men and drink their blood. Look also at Mahadev, besmeared with the ashes from the place where the dead are burned, having a serpent wound round his body, a string of human skulls hanging down from his neck, a deer-skin over his shoulders, holding a little drum in his hand, having red eyes from eating bhang and dhatúra, he sits there the horrid-looking lord of demons. See also the image of his *lingam* and now say, are such hideous and abominable things worthy to be worshipped? No, never.

Of them who leave the living God,
And worship wood and stone,
According to God's holy words
Salvation find can none.

Listen to an illustration:—Suppose a son of yours is so foolish as to make an image of clay or stone and say to it—You are my father, and do provide for me. I will, therefore, reverently and with heart and soul be always subject to you, and obey you. If a boy were to act in this way, you would without doubt regard him as out of his senses, and would say to him—“Why, boy, you are insane, to make an image of clay your father.” Now observe, God is the Creator of all men, and the Provider and Nourisher of the whole world, and you are his children. If you make or cause to be made an image, and give to it the glory and honour due to God, is this the part of wisdom and understanding? By no means. Will not God say,

My children have forsaken me, and gone astray after idols !

The fact is, that God, being a spirit, has neither appearance nor shape. No man has ever seen or can see Him. He has no form ; and, moreover, He has forbidden the making and worshipping of images. Whoever, therefore, is guilty of idolatry is guilty of sin and folly.

Again, I ask you, What advantage do you derive from the worship of idols ? Can an image of clay, or wood, or stone, deliver you in any way from your sins and sorrows, and give you salvation ? No, never. On the contrary, by worshipping idols your guilt and your wickedness are constantly increasing.

Now tell me plainly, is not this true, especially from the worship of Mahadev ? When you and your wives and daughters worship his vile image, and meditate on its nature, will your hearts remain pure ? Whatever wrong feelings and desires may or may not arise from this polluting worship, one thing is certain, it can never be productive of chastity and purity of heart.

I know that many people say that they do not worship the idols of stone or wood, but the god that the image represents. Very well, let us see whether those whom you regard as gods and goddesses and incarnations, and whose images you worship, are worthy objects of adoration or not. Your own Shastras and Puranas clearly show that all the gods and goddesses and avatars were under the control of lust, and anger, and avarice, and envy, and arrogance.

From these books we learn that Brahma was guilty of incest with his daughter ; and, at one time, of falsehood, on account of which one of his heads was cut off ; that Vishnu committed adultery with the wife of daitya Jalandhar ; that Mahadev committed the same crime with a prostitute, in the village of

Shivpur, and was an habitual taker of bhang and dhatura; that Krishna was in the habit of stealing milk, curds, and butter, and lived a licentious life with the milk-maids; and that Rám went to Ceylon, and killed the brahman Ráwan, and thousands of other people.

But why should I say more of the evil deeds of your gods? Long and detailed accounts of these are given in your Shastras and Puranas; and from these it appears that your gods and goddesses have been the perpetrators of all kinds of evil deeds, even the most abominable. The slightest reflection on these things shows that they were all great sinners. I leave it, therefore, to yourselves to judge whether it is proper to worship such characters or their images.

But perhaps you will say—"Sámarthi ko dosh nahín—that is, An almighty being can do what he pleases without committing sin. Our gods Brahma, Vishnu, Mahadev, Ram, Krishna and others, were almighty, therefore, they cannot sin." In answer to this it may be said, that it is plainly taught in your books that your gods are not almighty. When Brahma, and Vishnu, and Mahadeo, committed adultery with women belonging to others, and Krishna with the Gopis, they were captured by weak women, and were weak and powerless under the power of their lust. If they had been almighty, they would have overcome their sensuality. But, having been captured by the weaker sex, they came into their power. They were so weak that they had not power to control their own passions.

Whoever is by woman weak enthralled
Can never surely be almighty called.

It is true that Rám seems to have been more powerful than others; for he went to Lanká, and slew thousands. But if what your books state be true,

then he is less powerful than Hanúmán (the monkey god), for it is recorded that when they were going to Lanká, Hanúmán leaped over the sea, but Rám could not do it, and therefore had to make a bridge. When Rám thus proved to be so weak, how can people call him almighty ?

Reflect a little longer concerning your avatars. If it were all true, which is written about them, nevertheless, there could nothing be obtained from them that would be useful to you ; for it appears from your Shastras and Puranas that the Fish-avatar, the Tortoise-avatar, the Narsingh-avatar, the Ram, Krishna and other avatars, came for their own selfish purposes, or performed such exploits as can be of no benefit to you. They say that the Fish-avatar appeared that he might seek and rescue from the sea the four Vedas. What benefit will you get from that ? The Tortoise and Boar-avatars appeared for the purpose of making stable the quaking earth. What benefit will this also be to you ? The Man-lion avatar came to tear open the body of Harnakashyap, and save Prahlád. What advantage will this be to you ? The object of the Dwarf-avatar was to deceive Rajah Bali. What good will this do you ? The Parshuram-avatar came to destroy the Chhatris ; the Ram-avatar to kill Rawan ; and the Krishna-avatar to kill Kans. Please tell me what advantage then will be to you from all these avatars ? The Baudh-avatar appeared for the purpose of propagating Atheism. What can you gain from this ? Suppose that they did recover the four Vedas from the ocean. Do you think that by believing this you can be brought out of the ocean of sin in which you are sunk ? Admit that they settled and steadied the earth again. Will your restless heart find rest and become steady in believing this ? Were it true that they killed Rawan, and Kans, and others ; will that be a means of destroying your sinfulness ? Grant

we et it, that they were successful in deceiving one another, and in spreading abroad atheism ; please explain how the belief of their deceit and dishonesty will take away the deceit and dishonesty of your heart ? It is impossible.

Perhaps some one may say, There will be a Tenth, the Kalki or Akalanki-avatar, who will appear in the Iron Age : we are looking for him. Will he not be a benefit for us ? But people say, that *the object of his coming is to DESTROY SINNERS*. Now give a just answer to this question, Is there in this age, which you call the Kalyug (or the Iron Age), one man who is free from sin ? There is not one ;—*all* are sinners. If then this Avatar will come to destroy all sinners, of course he will destroy you also, for *you* also are sinners. Your expectation, therefore, from this Tenth Avatar will avail you nothing.

Moreover, if any person of just judgment should read the stories of your Avatars, which are found in your books, he will be compelled to say that they cannot be Incarnations of God ; for they contain no marks or evidences of the Divine nature and attributes. What ? would God become incarnate to beat, or kill, or deceive, or to commit fornication and adultery, or to spread Atheism ? Such could never be. Such actions are infinitely distant from His holy nature. To attribute deeds of such folly and uncleanness to the glorious God, is the height of blasphemy. In a Divine Incarnation there must be a manifestation of the Divine attributes. God is Almighty, Omniscient, Holy, Just, and True. All these attributes must also be found in his Incarnation. In the avatars of your gods, however, there is not a sign or an indication to be met with of these attributes. In Christianity there is indeed such a True Avatar, of whom I shall shortly give you the account that is contained in the Gospel.

But perhaps you may say, How can *we* know whether our gods and goddesses are true or false? *Our Gurus* should know; and we follow their teaching. It is true, indeed, that there are many gurus among you, and gurus are necessary for your salvation, for without a guru you cannot be saved.

Whate'er you do in sacred work or rite,
Without a guru it is useless quite :
Without a guru men salvation miss,
And never reach the state of heavenly bliss.

Thus it appears, that a guru is necessary to salvation. There is no doubt of this. But what kind of a guru should he be ?

The gurus that blow in the ear
When making disciples, abound :
Far different the gurus of Him,
Whose life by no limit is bound.

With confidence must we confess,
A guru that's true, is not found,
Who knows of salvation the way,
And shows it in words that are sound.

This also is said :—

Before you drink, be sure your water strain ;
Your guru test, before you him retain.

Now let us see whether you appoint your gurus with wisdom and discernment; and what is their character. It is evident to all that your gurus are sinners like all other men, subject to lust, and anger, and covetousness, and envy, and pride. Now think of this: when your gurus themselves are sinners, then how will they cause your sins to be blotted out? And how can they be the means of your salvation?

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A guru that's greedy of gain,
A scholar that follows the same,
In pushing and shoving pell-mell,
They hurry each other to hell.

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It is true that your gurus teach you a great many things, and blowing into your ears make you their disciples, and take your gifts and offerings. You should, however, reflect, that to blow into the ear and to accept of offerings, are easy matters. Let me ask, moreover, Do you, indeed, understand the incantation which they communicate to you? And what profit do you get from their teaching? Besides, one guru says one thing, and another another thing. The thing which one pundit teaches, another rejects. There are very great disputings and dissensions among your gurus. Your Eighty-eight-thousand Rishis have invented Eighty-eight-thousand different systems, and established as many sects: hence the proverb:—

As many *Munis*—men of holy deeds,
So many *Mats*—religious faiths or creeds.

Now which of these is true, and which is false? Since God is One, therefore his religion must also be only One. If any one should affirm that these thousands of different systems are all from God, he would be guilty of attaching the stigma of changeableness on His glory, and of denying His truthfulness. An intelligent and conscientious man from these considerations must admit, that all these religions are of human invention, and will-worship.

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Whatever the fancies might be,
Which enticed and pleased the soul,
The same got expression, without
God's aid, or inspiring control.

If I should ask any one the direction of Calcutta,
and he were to reply, that it is towards the South:

again if I asked a second person, and he were to say, that it is in the North : then if I should make inquiry from a third party, and he were to explain, that it is neither toward the North nor the South, but toward the South-West : if I should inquire particularly of some fourth person, and he were to answer, "The directions of the three are wrong, and I tell you truly, that Calcutta is toward the West," What must I think ? Besides, other people might give very different directions. Now behold, every one of these gives a separate and different answer. One says, that Calcutta is this way ; another, that it is that way. Then tell me, what I should do in my helplessness. Whose direction shall I know to be correct, and by what road shall I go to Calcutta ? In the same way, if you each one ask his guru, what is the way of salvation, then one of them says one thing, and another another thing. Now tell me, whose word will you believe ?

About true religion uncertainty reigned,
Because no one of it right knowledge obtained :
All therefore obeyed, as they each were inclined,
The reasonings and thoughts of their own heart
and mind.

The truth is, that your gurus do not teach the religion of God, but a religion of their own invention,—one evolved from their own mind and nature. By such invented religious salvation has never been, and never will be, obtained. Another consideration is this, that your gurus, themselves being sinners, cannot deliver you from your sins. Therefore they who put their trust in them, will certainly come to misery.

It is true, that for your salvation a guru is necessary ; for no man can devise salvation, by his own skill and power. But the guru must be a *true* one, and he must have these characteristics :—First, he must have the true knowledge of salvation ; and

we et Second, he must have, in his own hand, the precious things of salvation, that he may give them to others.

Your guru should be like the Siqrigar,
Whose trade is to polish or sword or knife;
Who cleanses away, in a moment's time,
The rust that had grown through a long long life.

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You ought therefore to choose a *true* guru. What are the attributes of such a guru? They are these:— He must be sinless; he must know all things; he must be Almighty, gracious, and merciful; and he must have in his heart a disinterested regard for the welfare of others. He must also have the power to set free from sin and iniquity, and to bestow salvation. Is any such guru to be met with anywhere among you? You yourselves know that your gurus, like yourselves, live in habitual sin; and whatever they teach you, or cause you to worship, or cause you to do, they do for the accomplishment of their own purposes. They all have lost their way, and are involved in every kind of evil. It is true that they are always ready and wide awake to receive money. But to take money is one thing, and to take away sin is another thing. The distance between them is as great as that between heaven and earth. In the Christian religion there is a Guru so Holy and Heavenly, that by his own greatness and goodness, he is able to take away the sins of his disciples. He was sent of God, and all those signs which should be in a *True Guru*, are found in him. An account of him will be given further on.

Many people believe that by bathing in the Ganges, their sins are washed away. Let us consider what special virtue there is in the water of the Ganges. If any person bathe in the Ganges, and wash and rub his body, certainly it will become clean; but how can water, on the outside, remove sins, such as lying, deceit, theft, adultery, anger, covetousness,

and other kinds of wickedness, which are not on the outside of the body, but within, in the heart? Listen to an illustration. Should a washerman fasten up all his soiled clothes in a box, and thoroughly wash and rub the box on the outside, tell me, will the clothes in the inside become clean in this way? Never. In this way you certainly know that your unclean heart, which is inside your body, never can become clean.

Defiled the soul's dress has become ;
Disgusting it is as well ;
Who then the soul's robes can wash clean ?
Ye bathers, this ponder well.

Again, suppose that the water did reach your heart, nevertheless by this means your sins and bad habits could never be taken away. Listen to a story. A robber breaks into your house, and carries away your property ; and then goes to the Ganges and bathes. Now you catch him and say to him, "You thief, why did you steal my property"? He replies, "Brother, Why are you angry? To be sure I stole your property, but I went quickly and bathed in the Ganges, and there is such wonderful virtue in its water, that whoever, how wicked-soever he may be, bathes in it, but once all his sins are washed away. Now my sin is taken away, and I am innocent. Why are you angry with me?" If a robber should give such an answer would you respect his fabrication and release him? You would never act in this way, but would know that he was mocking you, and you would say, "You rascal! Let the virtue of the Ganges-water be what it may; you are a thief and a robber, and you must be punished." Then, when you do not accept this excuse of the robber, how will God accept this your excuse that you have many times bathed in the Ganges, therefore your sins are washed away, and you have a right to enter into heaven? He will never accept such an excuse; but on the day of the Great

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Judgment, he will take an account, and demand of you :—"Why have you committed all kinds of sin, and why have you broken my commandments?" Then your mouth will "be stopped," and your excuses will be of no avail. My friends, do not deceive yourselves : God will not listen to such a foolish and mocking pretence. By the water of the Ganges, or any other water, your body may indeed be cleansed, but your heart will remain as impure as ever.

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If the body be ever so fair,
And the soul be impure with its sin,
It is like a rich vessel of gold
Full of deadly poison within.

Perhaps some one may say,—Faith makes effectual. Whoever bathes in faith, *his* sins will, without doubt, be washed away. Such a one may be answered in this way :—Faith is indeed a very important matter, but, I ask, what am I to have faith in,—that which is true, or that which is false? If somebody should gather together stones, believing them to be rupees, would they indeed become rupees, or would they still remain stones? Would his faith produce the effects he desired? His wishes can never be fulfilled, because he trusted in a lie. Stones are stones, and can never become rupees. Thus, if any man thinks that by bathing in the Ganges sin is taken away, and bathes in this faith, his faith will be fruitless; his sins will not be washed away, for he relies on something which is untrue. Although he may have tons of faith, nevertheless water will cleanse only the body; it cannot purify the heart.

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Again, many people think that by performing works of righteousness, or by laying up merit, heaven will be allotted to them. Certainly it is good to give alms to the poor, and to do good to others. In this there is no doubt. But if you think that in the pre-

sence of God we shall obtain the pardon of our sins, and go to heaven, on account of our charitable and meritorious acts, it reveals,—it is a proof of—ignorance. Most certainly it is the duty of every one to perform good works of all kinds; for God has commanded us to labour for the welfare of others. Whosoever does not act in this way, is guilty. If I give an order to my servant, and he has accomplished the order, I do not say to him, You have done a very meritorious act, or, You have acquired great merit. He is a servant, and receives wages for doing work. It is his duty to obey orders, and if he does not, he is culpable. In like manner, God is our Master, and we are his servants. He gives us food, and clothing, and blessings of every kind; and his commandment is that we should do good and abstain from evil. If we do not obey the commandment, we sin. If we obey, and do good works, we do only that which is obligatory, but in the doing of these things there is no capital or stock of righteousness accumulated for us, on account of which our past or future sins may be cancelled.

Moreover think of the way in which you do your good deeds. With one hand your charities and religious acts, and with the other deeds of dishonesty. It is frequently observed, that when some one has acquired money by bribery and injustice, or by cheating and oppression, he desires to do some little charitable or meritorious act, to cancel his oppression and wickedness. Do you think that his mountain-sized extortions and swindles will be blotted out by his goodness in size like a grain of mustard-seed?

A blacksmith's huge Anvil he steals;
 A Needle devotes he to God:
 Then conscious of worth he expects,
 To heaven he'll not have to plod,
 But ride in the car of the gods
 The way that by angels is trod.

Moreover, although you should perform many works thought charitable and meritorious, yet God will not recognize any merit in them, nor will he on account of them forgive a single sin of yours. Listen to an illustration. A certain person committed murder, and was apprehended. When he came into the presence of the Judge, he made the following appeal:—"Sir, I did indeed, without doubt, commit the murder; but from that time to the present day, I have been doing many good, religious, and virtuous works, on account of which kindly forgive my offence, and release me." Will the Judge yield to this plea of the criminal, and grant him his discharge? The Judge will never do so, but will address him in this way:—"You may have done many good things, but on their account the crime of murder cannot be pardoned. You must be tried, and punished, according to law." Thus also in God's presence the pleas of good works will be unsuccessful. Again, it should be considered, that in the religious and pious acts of all men imperfection is found, for the heart of every one is full of the foulness of sin. Your heart is the abode of corruption; and as long as it remains corrupt, all your so called religious observances and works of merit will be defiled. How can sweet water come from a brackish fountain? How can pure virtue and sterling good proceed from a corrupt and polluted heart?

All human acts are bad indeed,
That do from hearts impure proceed.

You should know that God is pure and holy, and will never accept of imperfect goodness and false merit, but must hate them. As a bad rupee will not pass in the bazaar, so in the presence of God, the so called good works that are defiled with sin, and spurious charitable and religious acts, cannot be accepted. Now explain, how can heaven, as an exchange for such things, be obtained?

Again, many people think that if they leave their homes and their families, go to the jungle, and become fakeers, their sins will be taken away, and their heart will become pure. Now consider, that if salvation is obtained by practising asceticism, and living as fakeers, then all people, men and women, should leave their homes, and go into the jungle, and become Fakeers. Where then would be the jungle? It would become a city inhabited by fakeers. Would it not? Besides all this, great loss would be the result, if all men became fakeers and bairagees. Who then would cultivate the fields? and where would the grain come from? All would die of hunger. Therefore it is plainly to be seen that the practising of Fakeerism and Bairagism is folly, and the system of Jogees and Bairagees and other Fakeers is a device of human invention.

Now consider for a little the character of fakeers. It is true, that there may be some of them who practise austerities in sincerity; but this is also true, that inasmuch as the hearts of all men are corrupt, the hearts of Bairagees are also corrupt; and as long as their hearts are evil and unclean, so long all their different kinds of austerities,—jap, tap, jog, bairag—will be polluted and useless. Again, how can God be pleased with the corrupt works of corrupt hearts?

This also every body knows, that generally Fakeers go about in the *guise* of Jogees, Bairagees, and Fakeers, only for the purpose of obtaining money. If you would know the real truth,—they are worse than other men. Day and night they sit lazy and idle; and you know that in the heart of the lazy and idle man all kinds of evils are generated. Just as land which for a long time lies waste gradually fills with thorns and wild brushwood, and becomes a dense jungle, such also is the condition of the hearts of fakeers. Day after day they sit, day and night, or wander about begging. Therefore evil desires of every kind,

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hypocrisy, and deceit, and uncleanness, naturally grow in their hearts. Will their hearts become pure by their rubbing their bodies with ashes, painting marks on their foreheads, wearing necklaces, counting beads; or by carrying about with them tongs and a gourd? Certainly not. You know well that Fakeers, Bairagees, and such characters, are greater rogues, and cheats, and impostors, than other people.

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They count their beads, but God forget :
Say, what disguise of wonderment !
Whilst, outward, holy men they seem,
Their heart's on money all intent.

Again, what asceticisms they practise, and mortifications they inflict on themselves, such as—Sitting amidst five fires; Hanging with the head downwards, Continuing to inhale smoke; the Practice of constant silence; Holding up one or both of the arms until they become stiff; Standing in the water; &c.,—what good will accrue to them from all this? Will their hearts become pure by means of these performances? If this be the case, then why are jogees and bairagees worse than other men? Tell me, what shall be gained by besmearing the body with ashes; by making long and broad tilaks on their foreheads; or by turning the beads of their rosaries?

A whole life has been spent in turning the beads,
But no turning the heart has got;
Throw away, then, the beads of the *hands*, and give
To the *heart* your most diligent thought.

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Some fakeers are so devoid of shame also, that like the beasts they go about naked, or are wearing only the little bit of cloth called the Langoti. When we look at their condition, what shall we say? As long as shame and modesty are left to a man, so long he is human; but when these qualities are gone, a man becomes a brute.

They shave their heads, and wear matted hair,
And go round naked as Bhains ;
They foul their skin with ashes and dirt,
Their heart is filthy with vice.

The fact is that all fakeerism, jogism, and bairagism is evil, and opposed to the command of God. His command is that every one who has hands and feet, and whose limbs are sound, should work and earn money, support himself and his family, and should live peacefully together with others. God does not desire that we should renounce the love of our friends, and give up the business of the world, and go into the jungle like beasts and become wild men. By leaving the city men indeed are got rid of, but every kind of evil and bad disposition, which are in your hearts, will remain with you in the jungle also. What benefit, then, is there by going into the jungle ?

The city you may leave, and in the jungle dwell ;
But trouble leave you can't ; it will be there as well ;
You leave your pleasant home ; what happens in
this case ?

The heart continues still chandál, both vile and
base.

Again, there are many people who make pilgrimages, for the purpose of obtaining deliverance from their sins. Throughout Hindustán there are many places of pilgrimage, such as Káshí (Benares), Prayág (Allahabad), Jagannáth, Badrináth, &c. The pilgrims leaving their homes, undergoing toil and trouble, and lavishly spending money, visit these holy places, and there bathe and worship. But it is well to inquire as to the benefit that is obtained from going on pilgrimage. Certainly the pilgrims by bathing cleanse their bodies. But we have already proved that water may remove the impurities of the

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body, but it cannot remove the impurity of the heart. Moreover look at the brahmans and priests who live all the time in these places of pilgrimage, and are therefore called Gangaputras, Gayawals, Pragwals, Mathuriyas, &c., and see their character and conduct. They bathe every day themselves, and cause the pilgrims to bathe. These persons ought to be much more holy and virtuous than others; for if they are not, how can others be holy and virtuous? Can those who go only once in two or four years, or even only once in their whole life, become holy? But you know that the brahmans commit untold wrong and oppression on the pilgrims. In the first place, through greed of gain they dance attendance on the pilgrims of rank and wealth first, and treat them with flattery and attention, and are very zealous in assisting in their bathing and religious ceremonies, for they know that such people will not leave them empty handed. And they pay no attention to the pilgrims who are poor, for they know that besides receiving their obeisance, they will get nothing from them. And when they do get hold of pilgrims, they do not soon let them get out of their clutches. By means of oily flattering speech they get lots of money out of them. And when they perceive that they do not satisfactorily accomplish their purpose, they behave with all kinds of violence and oppression. It is now in place to consider, that when this is the character of the brahmans and priests, who live in these holy places of pilgrimage, and bathe there every day; and when such is their depravity, tyranny, and avarice; where, then, is the virtue of the places of pilgrimage and of bathing in the Ganges? And if they do not remove the wickedness of your gurus, and take away *their* sins, how then will *your* sins be taken away?

In your hearts also there remains continually this doubt, that your sins have not been washed away.

You do not know exactly whether your hearts have become pure or not. You left your home,—you wearied your feet,—you squandered your money,—you underwent toil and trouble, to visit a place of pilgrimage for the remission of your sins. Now you have washed your body,—you are still in uncertainty,—and you have come back money-less to your home, and brought your sins with you. Tell me, what profit has come to you from going on pilgrimage? To me, nothing appears but the loss that you have sustained. Doubtless one advantage has certainly been gained,—your person was cleansed. But this advantage could have been gained at the wells of your villages. Why then did you go far away?

Three persons went on pilgrimage;
Their names were Chit, Mankhotá, Dor;
By this, one sin they did not lose,
But got a load of ten maunds more.

On reading or hearing these things some say, Our religion has been handed down from generation to generation, or from time immemorial. We observe that which our forefathers have observed; for it is improper to give up what has been handed down from father to son. The answer to this is as follows:—If it is obligatory to observe traditionary or ancient practices or customs, then lying, cheating, stealing, and every kind of evil, ought to be practised, for all these have come down from antiquity. Listen to an illustration. Some one asked a Thug, "Why do you rob, and murder, and follow the life of a Thug? Give it up, for it is a wicked profession." The Thug answered, "Why should I give it up? This business of robbing, and murdering, comes down from my ancestors. My forefathers have always followed this trade; then why should not I follow it? It is not my duty to forsake the usage of the ancients." Do you think, that what the Thug said, was right? I

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know you will say, It is not right. Why then did you bring forward the apology of tradition?

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Listen to another illustration. There was a washerman who put his bundle of clothes on one side of his donkey, and a millstone on the other side. People seeing this, said to him, "Why do you act so foolishly? Load half of the clothes on this side, and the other half on that side, and then there will be no need of the millstone. On this the simple minded washerman replied, "What do you know? This way of doing has come down from my ancestors. My forefathers did thus. Then why should I give it up, and not do it?" The truth is this, that as it is not right to comply with the ways of other people without examining them, so it is unwise to observe without testing them, the ways and ceremonies or ancient customs of forefathers: for, to do any thing without inquiring into it, and without knowing whether it may be profitable or injurious, is a great mistake. He is the wise man, who weighs every thing in the scales of wisdom and conscience; and accepts that which he perceives to be right, and rejects that which he knows to be wrong.

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Yet some may say, Why should we abandon the religion which all Hindus believe in? Such a speech, however, should never be uttered by the tongue of a man of judgment. If ten or twenty persons, blindly following each other, fall into a well, will you also close your eyes, and leap into the well? I know you would never do any such thing, but would say,—Fools and mad men, without thought or understanding, may do such deeds, but we in our senses will not do so. Are we camels that are turned by that piece of wood fixed in their nose? Very well, if ignorant and foolish men without thought or understanding, believe in and practise the Hindu religion, let them do so. But you, who are men of

sense, should diligently inquire into your religion ; and if it should turn out worthless, you should abandon it.

Perhaps this thought may come into the mind of some one,—Our religion is according to the Shastras and Puranas. Then how can we abandon that taught in the Shastras and Puranas? In the first place, you should make this inquiry,—Is the religion, taught in our Shastras and Puranas, of God, or is it a fabrication of man? You have Four Vedas, Six Shastras, and Eighteen Puranas. All Pundits, however, and you also, know that the same thing is not taught in all these books. One Veda states one thing, and another Veda states a different thing. Again, what one Shastra affirms, another refutes. The Eighteen Puranas describe Eighteen different ways, or systems of religion. Your Shastras refute the Vedas ; and the Puranas are opposed to both the Vedas and the Shastras. *Now if your four Vedas, six Shastras, and eighteen Puranas, so disagree among themselves, and point out entirely different courses and observances, it is proof that *they are all Religions or Systems made by Man*. They cannot be religions from God. Two or three things which disagree among themselves cannot be of Him. Now tell me, what a distance there is between *His One Religion*, and the *Different and Self-contradictory Religions* of your books and Pundits. And the books in which there is so much ambiguity and contradiction cannot be from God, and should, therefore, be rejected.

By the investigation of these things, it has been proved that your worship, your meritorious and pious works, your bathings and purifications, your pilgrimages, and your other means of salvation, which are contained in your Shastras and Puranas, and which your gurus and pundits teach you, are all vain and useless, and can never give you salvation.

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Now some one may ask, In case the Hindú system of religion be false, how did it get such currency, and spread throughout the whole of Hindustán ? To this I give an answer, as it is written in the Word of God.

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In looking at created things,—the earth, the sky, the sun, the moon, the stars, the sea, the mountains, the trees, &c., all men know that there must be a maker of these things, and He is God the Creator. His power and his glory are infinite. It behooved your forefathers to worship and serve Him. They did not do it, however, but gradually forgetting the true way and wisdom of God, they went astray, and in their apostasy "their foolish heart was darkened." Yet through their pride they regarded themselves as Pundits and wise men, but became more ignorant and stupid, and in their folly they ascribed the glory and worship of the invisible and incorruptible God to corruptible things ; and wandering from the way, and leaving more and more the worship of God, they began to worship the sun, moon, and stars, and also all kinds of images of men, and birds, and four footed beasts, and creeping things. When they had thus forsaken the true and living God, then God gave them up to uncleanness through the lusts of their hearts. Now consider that if somebody's son became bad, as long as he is under the authority of his father, so long he is restrained in some degree, by fear and shame, from sin and misery. But when he has become separated from his father and mother, then he abandons shame and modesty, and does whatever his heart desires, and sinks into all kinds of sin and misfortune. Such was the case with your ancestors. When they forsook the worship of the invisible God, then God forsook them ; and when they became separate from God, they fell into all kinds of depravity and apostasy.

Now, my friends, think of your own condition and the conduct of your forefathers. Leaving the worship and service of God, they have gone wholly astray, and from that time till to-day, you who are their descendants are wandering in the same manner. Listen to an illustration. A married woman, for some time, heart and soul, with chastity, had been obedient to her husband, and in every thing and condition had been faithful : but after a while by looking at strange men her heart became quite changed, and she turned away from her husband ; and the faithfulness and love which she formerly had for her husband, she gave up ; and the obedience which was the right of her husband, she began to give to others. Tell me, would you not call such a woman wicked and foolish ? And were not all her former purity and chastity lost ? Behold this has been the case with you and your forefathers ; for both they and you have forsaken, the only Lord God, and have given the worship and the obedience, which were *His* right, to gods, and goddesses, to Brahmans, to birds and four-footed beasts, to the peepul and toolsee trees, to all kinds of idols, and to many other things. The gods and goddesses, the Brahmans, the beasts, the peepul and toolsee trees, and the images and idols, which you worship, became, as it were, your false lords ; and by obeying them your wickedness and unfaithfulness are proved ; and your unfaithfulness and wickedness increasing continually, have reached such a pitch, that, forgetting more and more your One True Master, God, you have accepted three hundred and thirty millions of gods and goddesses. Now say what has become of your faithfulness ?

God placed the sun, moon, and stars in the heavens, for the purpose of giving light to all creatures. But your ancestors, seeing their light and glory, regarded them as gods, and worshipped them ; and you, get-

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e worshipping them.

r. When your forefathers saw the heroism of some
t brave and mighty person ; or when a king of theirs
a became great and famous, as *e. g.*, Rám ; they gra-
b dually came to regard him as an incarnation from
s heaven, or a god, and began to worship him. In this
s manner the worship of Rámchander, Parshurám, Bal-
v rám, and others became prevalent, and you too con-
a tinue to worship them, blindly imitating each other
like a flock of sheep, and walking in the footsteps of
your ancestors. In other countries there have been,
and now are, more powerful and heroic kings than
these, but there is no one who would look upon them
as incarnations, or gods, and worship them ; for the
people of those countries have more knowledge and
wisdom, and know that to worship any other beside
God is sinful.

Again, when your forefathers saw their gurus and
pundits, that they were much wiser than themselves ;
that they read the Shastras, and led them in worship ;
then they looked upon them also as gods, and began
to worship them ; and you also, in the same way, have
continued to worship them. You do not consider that
just as you are sinners, so also are they. And in other
countries there are men more learned and accomplish-
ed than your Pundits ; but no one worships them, for
those people regard the worshipping of man as a
great sin.

v. Again, your forefathers worshipped beasts ; such
c as the cow, the snake, the monkey, the dog, the
n mouse, &c. &c. : and birds, such as the guroor, the
s peacock, and others : and they worshipped also fishes :
w rivers also ; as the Ganges, the Jumna, &c. : trees
o too, they worshipped ; as the peepul, the toolsee, &c.
They worshipped even stones, as the saligram : and
many other things, they set up to be worshipped. And

you, without investigation, going on worshipping these things, have given up the worship of the True God.

Alas, alas ! where, throughout Hindustan, can the worship of the True God be found ? When your ancestors gave up the worship of the Invisible and True God, they gradually sank more and more in the sea of folly and error, till they began to worship low and mean things. Say yourselves, what a difference there is between the worship of the Invisible God, and the worship of wood and stone ! It is the difference between heaven and earth.

You should consider this also, that throughout the earth, wherever people worship idols, there the people are ignorant and stupid. In the Word of God it is written that the makers of an idol, and the worshippers of an idol, are both on a par with the idol. What wisdom and sense are there in stone, and wood, and metal, and clay ? None whatever. From the worship of such senseless and stupid things, the worshippers of them become like them. The effect of association is sure to be this result.

Listen to a matter of fact. Hundreds of years ago the ancestors of the English also, like the Hindus, worshipped idols and false gods ; and in that age the people of England were unlearned and ignorant. When, however, the ministers of the Christian religion came, and made known to them the True Religion, and they received it, from that time their folly and ignorance, little by little, passed away. Perceiving that the worship of images, gods, and goddesses, was false and worthless, they abandoned it and embraced the Religion of Jesus. From that time, keeping pace with the True Religion, all kinds of learning, art, and science, have been diffused among them. By means of Christianity, and the light of science, the former ignorance and mental dulness

which existed, have, with every trace of idolatry, passed away. And the people of England have advanced in learning and wisdom to such a degree that the fact is every where spoken of. Who have founded large colleges and schools in this country, and established hospitals every where? The English have done it. Who are extensively composing and compiling and printing books of science and knowledge? It is the English who print them. By their ingenuity and skill what very wonderful machines they have invented, the seeing of which astonishes you. Look at the Electric Telegraph, by means of which, in a minute, they send messages hundreds yes thousands of miles. Look at the railway-train. Without horses or oxen attached, they drive, by means of a steam-engine a large number of carriages with such speed, that a journey of one or two days is travelled over in an hour. See also a steam-boat or steam-ship. With what rapidity they propel it, also by the power of a steam-engine, over the sea. Besides these, there are many other wonderful machines which are above your ability to understand. All these the people of England have made. *If now you ask, Why is it that English people have gained all this knowledge and science, and the Hindus have come short of them? The answer to this is, that in European countries the Christian religion prevails; and the religion of Christ opens up the way of knowledge and science; and wherever Christianity extends, the people become intelligent and clever. And, as soon as in Hindustán the worship of gods, and goddesses, and images, and Muhammedanism, is abandoned, and the people accept Christianity so soon will the people of Hindustán also become intelligent, and clever; and this ignorance and want of practical wisdom, which from worshipping senseless things have come over you with its dark shadow, will pass away. If then, you wish that you also may

be intelligent and practically wise, accept the Christian Religion.

Every where vileness and profligacy also appear, along with the worship of gods and goddesses. Wherever the knowledge and the fear of God are in the heart of man, there the power of wickedness and godlessness is diminished; and wherever the knowledge and worship of God decrease, or altogether disappear, there vice and wickedness prevail, and the condition of the people becomes worse. In the Word of God it is written, that "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Behold, this condition of things is seen in Hindustan. Sin and folly have greatly increased in this country, because the fear and love of God have disappeared, and in His place you have set up gods and goddesses made by yourselves; and you worship them. Now, if any of you should hear or read the stories of the lives and conduct of your gods, he will find out that they themselves being without shame were guilty of all kinds of wickedness and villany. Hence how can you, who revere them, hate their sin and wickedness? For example, the rake and the whore-monger will certainly say, "Krishna committed fornication with the Gopis; why then should not we do the same with strange women?" The thief will also

say, "Kanhaiyá stole milk, and curds, and butter; why should it be forbidden to me to steal?" The drunkard will also say, "Máhádev used bhang, ganja, and dhatúra; then why should not we eat and drink as many intoxicating things as our hearts desire? But to what extent should I relate the evil conduct of your gods? Thinking of their deceit, falsehood, thieving, and gross immoralities, I must say that as long as you serve them, you cannot be better than they. As is the god, so is the worshipper; as the teacher, so the disciple. Therefore, until you abandon these gods, how can you expect that the wickedness within you, similar to theirs, can be removed, and that you can obtain wisdom and conscience?"

Now, my friends, I have put in the scales* of "Dharmtulá or Mízán-ud-dín" the principal things of your religion, and have weighed them, and they are "found wanting." And if, from obstinacy, you have not shut your eyes, and hardened your heart, you will have known that in the Hindu religion there is no true reliable plan for obtaining deliverance from sin, and securing salvation. And if you close your eyes and obstinately persist in your own way, then know truly that you are wittingly destroying your own soul. If you stand in the sunshine, and shut your eyes, and say, There is no sun in the heavens, what can I say?

Why try to teach a stupid fool?
To teach such is as vain a hope,
As charcoal to make white and clean,
By using maunds and maunds of soap.

If any of you, becoming distressed and penitent for your sins, seek forgiveness and salvation in the Hindu religion, he is like the person whose condition I now describe:—A man, with a load on his head, hungry and thirsty, distressed and miserable, was wandering

about, lost in a desert. While going on and on, his feet became full of thorns, and becoming distressed on account of the great heat, he looked this way and that way, if he might see a place of comfort where he might go and rest a while. Just then, at some distance, something like a shadow came into view, but when he went near and looked, it turned out to be an illusion. Perishing with thirst, he saw at a great distance a well, and was delighted at the hope of deliverance. With great difficulty he reached the place, and taking out his drinking vessel and cord, he desired to fill it with water, and moisten his tongue. But, alas! he found the well dry. Now he wrung his hands, and, on account of illness and fatigue, he fell down and cried out, "Is there no one who will have pity on me, in my helpless condition, and will give me a little water to drink? At that moment a Brahman happened to come near, and asked him why he was weeping and crying out. The unfortunate man replied,—“I am dying of thirst; where shall I find water?” The Brahman said, “If you will give me some money, I will show you.” The poor man said, “Take the money, and show me.” The Brahman took the money and said, “Go straight on; at a little distance, there is a tank; go there and drink.” Having said this the Brahman went his way. The thirsty man thought that now his thirst would be quenched, and in the hope of getting water, new life came into him. Keeping up with great difficulty, he reached the place that the Brahman had pointed out. And what does he see? A tank indeed there is, but instead of water there is nothing in it but mud. Now all his hope was gone, but his thirst remained as it was before. Helpless he sank down, despairing of life.

Just as is that unfortunate man's condition, such is yours, who are seeking salvation in the Hindu religion. If any of you with a true heart should ask, how the burden of his sins may be removed, he can

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never obtain his object in the desert of the Hindu religion. He will wander about this way and that way, but will not find the way of salvation. The plans and devices which he frames, and in which he may rely, will prove mere delusions. If he wishes to quench his thirst for salvation at the well of the wisdom of gurus, he will find that the gurus themselves are blind, and their wisdom is like a dry well. It is true, that the gurus from the desire of money enjoin many remedies, such as to give alms and offerings, to perform religious ceremonies, to go on pilgrimages, to do this and to do that, but no one by these remedies or devices, has ever been able to obtain salvation. For this reason there are many among you, who when they see that their means of salvation are all useless, say, "Well, whatever will happen, let it happen," and thus settle down in despair of salvation.

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My friends, be assured, that in the whole of the Hindu system of religion there is not any where to be found even a hint or a sign of true salvation from sin. Your Vedas, Shastras, and Puranas contain systems merely of man's invention, and stories which will divert your mind and deceive your heart. Your gurus are all unreliable guides. If they themselves are involved in sin and evil, how can they teach you the way of salvation? Your gifts and offerings are useless, for your hearts are corrupt, and all these observances come from your corrupt hearts. Your worshipping of images is an affront to God, for He is invisible whom no man hath seen at any time. Moreover, He has forbidden the making and worshipping of images. From going on pilgrimages your life and property suffer injury and loss, and your heart remains black as ever. Your becoming fakeers and practising austerities will profit you nothing, and cannot purify your hearts. Being in this state of evil, and wretchedness, and ruin, what will you do? Will you in despair give up thought of salvation and become

careless? You should never do this. But remember, that if you should act in this way, you will lose your soul, and certainly go to hell. Be not so foolish and cowardly. If you have a disease, and the medicine of one physician does not cure it; What! Will you not apply to another physician? I am sure that you would go and try his treatment. In the same way, if the provisions of the Hindu religion are of no use for the cure of the disease of your soul, you should try the remedy of another.

I now proceed to show you that Physician, and that remedy, that will cure you of the disease of sin, and give your heart rest and peace in this world and in that which is to come.

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PART SECOND.

The only True Guru, now, I set forth ;
Let all with attention give heed :
The Lord of the world, the True Avatar,
He, the Son of God, is indeed.

The book in which the facts, doctrines, and principles of the True Religion, viz., the Christian Religion, are written, is called the Holy Bible, or Dharm-pustak. God caused it to be written by His own chosen servants. I am now going to tell you the things that are contained in that Holy Book. It is there written that the people of the whole world are sinners, and on account of their sin, are considered deserving of punishment. This is also written that in order to save sinners from the punishment of sin, and to deliver them from the power of sin, The Lord Jesus Christ becoming incarnate, came into the world ; endured great affliction ; laid down His own life ; and remained three days in the grave. Also, on the third day He rose from the dead, and afterward ascended into heaven. Moreover it is written that whoever believes in Him, becomes His disciple, and recognizes Him as his Saviour, will through His merits and mediation, obtain the forgiveness of his sins, and full salvation. I now proceed to give you a detailed explanation of these things. Listen attentively.

In the first place I will explain what the state of all men is, by nature and by birth. In the Holy Bible it is written that in the beginning God made one man and one woman holy and righteous. But, Satan deceiving them, involved them in sin ; and from this all their offspring, that is all mankind, became sinful ; for as the tree is, so also are its branches. If the root be bitter, so too the branches are

bitter. In the same way, when our first parents became sinners, then, in consequence of being their descendants, the people of the whole world inherited a sinful nature.

As is the tree, so is the branch which from it grows ;
As is the fount, so is the stream which from it flows ;
As is the snake, so are the young she forth doth bring ;
From what no virtue has, how can thence virtue
spring ?

Yes, this statement is true, that all mankind on the face of the earth, whether great or small, princes or beggars, rich or poor, learned or unlearned, Hindu or European, *all* are by nature and birth, corrupt and sinful. Through the invention and pride of men, different castes have been established in this country,—one is a Brahman, another Kshatree, another Vaishya, and another Sudra ; but in the sight of God there is no respect for caste, or name, or rank. Before Him all mankind are of *One Caste* ; they are *Sinners*.

For our guidance God has given us Ten Commandments. Whoever disobey them, are sinners. I now proceed to explain what sin is, according to these commandments.

Whoever forsakes the Invisible God, and worships gods and goddesses, or leads others to worship them ; or who bows down, or causes others to bow down, before the image of any one, commits sin. He who takes the name of God in vain, and repeats it thoughtlessly, or uses it to confirm a falsehood, is a sinner. Whoever does not honour his father and his mother and his superiors, but despises them, is declared a sinner. You know that many people get angry at their aged parents, and give them abuse ; some even do not give them enough to eat, and, as long as they live, treat them unkindly ; but when they die, they

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go to the Ganges to make offerings of funeral cakes, and begin to honour their parents.

With living fathers they quarrel and fight ;
Their fathers dead to the Ganges they take ;
Of living fathers they take little care ;
To fathers dead they their offerings make.

Tell me, is not this conduct the opposite of what it should be ? As long as parents are alive, they should be tenderly cared for ; and when they die, they should be left in the hand of God. But the devil has put this deception into their hearts,—“It does not matter if you do not honour your parents in their life time ; for when they die, you can perform their funeral ceremonies.” Now, tell me, whose command should be obeyed ?

Again, if any man commits murder ; or cherishes envy or enmity ; or desires evil to any one ; and if he quarrels and fights, or gives abusive language to another, or is angry without a cause, or looks with contempt on any one ; in short, should any man do that which would cause undeserved injury to the body or mind of another, all such acts are comprehended in sin. You know that there are many people who from enmity desire the ruin of their enemy ; some even are so foolish and wicked that they make offerings to gods and goddesses, for the destruction of their enemies. Woe to such worship and such worshippers ! They who do such things, are murderers in the sight of God.

Those people are great sinners, who commit adultery, or fornication, or sodomy ; who look upon the wife of another with an evil desire, or cherish unclean thoughts in their hearts, or use such foul and vile speech as produces evil desires in the hearts of those that hear it.

Those who steal, or are guilty of any kind of deceit or dishonesty, such as—giving short weight, pressing down the beam of the scales when weighing; selling goods that have been moistened to make them weigh heavier; or having other things mixed with them; not delivering goods according to the sample that was shewed; making for gain an arrangement with the shop-keeper, in order to deceive the person for whom you purchase; taking from any one unlawful interest; taking or giving bribes;—in short, being guilty of any kind of deception or dishonesty;—those who do these things are sinners.

Those are also sinners, who give or cause others to give, false witness; who take or cause others to take, a false oath; who tell or cause others to tell, any kind of a falsehood; also those who covet the property of others, and are not content with the things that God has given them.

The substance of God's Commandments is contained in these two following injunctions:—First, "Thou shalt love God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:"—Second, "Thou shalt love thy neighbour as thyself." Now consider how can he who loves God with a true heart, forsake Him and worship an image, and not worship the True and Living God? How can he take His name in vain? Again he who loves others as he loves himself, cannot hate them; he cannot do any thing to the damage or injury of any one; or tell that which is untrue against any one. In a word, it is our duty to love God and to love our fellowmen; and until this love is in our hearts, all that we do will be accounted sin.

Now diligently inquire and find out whether, by disobeying God, you have sinned or not? In one day alone, how many sins you commit, how many sinful words you speak, and how many sinful thoughts you

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think? Then, if all the sins, which you have committed from your birth up to the present moment were counted up, what would be the number of them? Most certainly your sins are innumerable. And know this also, that all the sins which you have committed, in thought, word, or deed, whether any other knows them or not, are known, every one of them, to God; for He is Omniscient, and is the searcher of hearts, and nothing is hid from Him. In the Holy Bible it is written, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one." Then He said, that according to His justice and holiness, they must be punished. But as God doeth justice and judgment, so also is He gracious and merciful. Therefore, when He saw that all the people in the world had become sinners, and liable to punishment, He, of His own great mercy, devised a plan for their salvation, by which mankind might obtain deliverance from the punishment and from the power of their sin.

I now proceed to explain to you this way of obtaining the pardon of sin, and salvation. Listen attentively. God has an only begotten Son, the Lord Jesus Christ. He, of His infinite love and compassion, left the glory of heaven, came into the world, and appeared in the form and nature of man, that he might take upon Himself the punishment of the sins of the guilty as God had ordained, and, in this way give them salvation. Now, if you wish to inquire into the life or story of the Lord Jesus Christ, as to who He is, then I am about to relate it.

From the olden time, when sin came into the world, God, by means of His chosen servants, the prophets, foretold that in the appointed time, He would send His Son for the salvation of the world, so that people

might be expecting Him. "In the fulness of time" Jesus came down from heaven, and was born in the land of Judea. He did not come with pomp and splendour, but with poverty and humility; for it was His will that the poor and helpless sinners of the world might become rich, through the riches of the merits of His poverty and humiliation. He did not come like Ram, Krishna, Mahadev, and others, to do sinful and impure things, to war and fight, to deceive, or to kill and destroy any one, but He became an Avatar to save miserable sinners. He did not, like your avatars, come to destroy sinners, but to destroy their sins, and to deliver sinners from sin. He Himself was free from all sin, and remained pure and holy, always performing works of benevolence, and giving instruction in the truths of salvation. By saying a word He gave eyes to the blind, and ears to the deaf; and gave feet to the lame, and hands to the maimed. All kinds of sick and helpless people came to Him, and He healed them with a word. Lepers called on Him for mercy—Lord, have mercy on us! and at His command their leprosy disappeared. Such people also as were possessed with demons or evil spirits, were brought to Him, and by His command He cast out the demons, and delivered those who were possessed. He raised the dead to life, just as we would rouse any one from sleep. He did also good to wicked people who reviled and persecuted him. Being reviled, He reviled no one, and suffering, he did not threaten. Despising the glory of this world, He said—"I came not to be ministered unto, but to minister, and to give my life a ransom for many." Again, the Lord Jesus Christ did not have regard to the greatness or rank of any one. Great and small, high and low, learned and unlearned, rich and poor, men and women, young and old, whoever came to Him that they might be healed of their diseases, or might hear the words of salvation, not one of them was ever turned away

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by Him. Being Omniscient, He knew the condition of the heart of every one, whether he came to Him in sincerity or in hypocrisy. If hypocrites came to Him, however learned they were, or of whatever high rank they were, He reproached them; but whoever came in sincerity, however bad they were, and however great their sins were, whether they were men or women, He took away their sorrow and their sins. Sick and helpless they came to Jesus, but healed and happy they returned to their homes. Whoever was distressed on account of his sins, and weeping cried to Jesus for help, found the pardon of his sins, and returned to his house with great joy.

The teaching of the Lord Jesus Christ also was of such a kind, that the people hearing Him, wondered and said—He teacheth not as our Scribes and Pundits, but as one having authority. I now copy a few words of His teaching.

In one place He said:—"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they who are persecuted for righteousness sake; for theirs is the kingdom of heaven."

In another place the Lord Jesus said:—"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in

heaven ; for He maketh His sun to rise on the evil and the good ; and sendeth rain on the just and the unjust."

At another time the Lord spoke thus :—" Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven ;" the meaning of which is this, that if you do not give up all your pride, namely your pride of name, and caste, and family, and good deeds, and like little children, with meekness and humility obey God, you can never obtain salvation.

A Pundit, inquiring about the way of salvation, came to the Lord Jesus Christ, and the Lord said unto him—" Verily, verily I say unto you, except a man be born again," that is, until a new heart is given to him, " he cannot see the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit." To the same Pundit the Lord also said " God so loved the world, that He gave his only begotten son, that whosoever believeth in Him, should not perish, but have everlasting life. For God sent not His son into the world, to condemn the world ; but that the world through Him might be saved."

I have given you a few specimens from the record of the teachings of the Lord. If you desire to see more, you can read them in the Second Part of the Bible, called the New Testament which contains the Life, or story of the Lord Jesus Christ. This book you may obtain from the Missionaries.

By performing such works of love and mercy, and teaching the doctrines of the True religion, the Lord Jesus Christ showed forth his glory and power in the world. He repeatedly told his disciples, moreover, that the day was coming, when His enemies would seize Him, and crucify, and kill Him, but that after

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three days He would rise from the dead : also, that if He pleased he could save Himself, but then the world could not be saved. In order that He might save His people, He became their Surety, and took upon Himself the punishment of their sins ; and that for this purpose He would of His own free will and pleasure make His life an offering for sin. As the Lord foretold, so it came to pass. The wicked seized Him, and desired that in some way they might kill Him. And when they found no fault in Him, then, by the help of false witnesses, they condemned Him. Then they scourged Him, and treated Him with all kinds of violence and indignity. Nevertheless the Lord Jesus Christ said nothing. Then they set up, sinking it in the earth, a long piece of wood, across which another piece of wood above was fastened, and on it they raised the Lord Jesus Christ, and drove nails into his hands and feet. In such torment, shedding His blood, He hung on the cross about six hours. His tormentors laughed at Him, and mocked Him, but the Lord Jesus Christ, in that state of pain and torment, prayed to God for them, and said, " Father, forgive them, for they know not what they do." Then, at midday, suddenly, a black darkness came on, and this darkness continued for three hours. Then the Lord cried, " It is finished !" and,— " Father, into Thy hands I commit my Spirit !" and, saying this, He gave up the ghost. When He died, the earth quaked, the rocks were rent, and the graves were opened, and many bodies of the saints which had been buried in them, became alive, and appeared unto many.

Then two men of rank, who were disciples of the Lord, went boldly to the Governor of the country, and asked for the body of the Lord. They took out the nails from the hands and feet, took down the body from the cross, and wrapped it in a clean linen cloth, and placed it in a sepulchre, which had been hewn out in a rock. And His enemies placed a great stone

at the mouth of the sepulchre ; and set a watch that they might guard the sepulchre.

The Lord Jesus remained dead in the sepulchre till the third day. And on the third day, a Sunday, what happened ? Very early in the morning, a great earthquake occurred, and an angel came down from heaven and rolled away the stone which was at the mouth of the sepulchre. Then the Lord Jesus Christ came out alive, and for forty days He appeared, time after time, to His disciples, and spoke with them. One day He brought them all together and said,—“ All power is given unto me, in heaven and in earth ; go ye therefore, and preach the Gospel to all nations and disciple them, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things, whatsoever I have commanded you.” He thus spoke, and while blessing His disciples, He, before their eyes, went up into heaven to His Father.

Behold, my friends, this is a short account of Jesus Christ. Now reflect on this and give it a place in your heart. If you ask, why such a good and righteous person bore so great suffering and affliction, the answer to this question is, that having taken on Himself the punishment of the sins of the world he endured these great sufferings, and by doing so he satisfied the claims of God's justice. Listen to an illustration. A man borrowed one thousand rupees from a banker. At the time agreed upon the banker demanded his money. The unfortunate poor debtor had nothing to pay ; but the banker did not release him, for he knew that it was his right to demand the thousand rupees and the interest on it. In this difficulty a friend of the debtor, who was a rich man, went to the banker and said that he would from his own money pay him the rupees and the interest which were due by the poor man. The banker was very

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pleased, took the rupees, and wrote for the debtor a deed of acquittance. In this way the debt of the debtor was paid by the rich friend, and he was delivered from the imprisonment which arose from the debt. Don't you think, that that debtor must have been very glad? Doubtless he greatly rejoiced; for he knew that the debt which had been upon him, and which could not have been paid by himself, was paid for him, and he had obtained his discharge. If a good man should treat some friend of his in this way, ought he not to be very thankful to that kind person?

Behold, in this manner, I and you and all others, on account of sin, have become like debtors unto God. The burden of sin rests upon us, as it were a debt, and your religious deeds and merits are utterly useless to remove it. If you remain in this helpless state, then in shame and despair you will certainly go to hell; for God is true and just, one that will punish sin, and who cannot renounce His justice, but must necessarily punish the sinner. Now hearken. You and I have a true friend, the Lord Jesus Christ, the only begotten Son of God. His kindness and love are infinite, and His mercy and grace are boundless. He has taken upon Himself the punishment which was due to us; and, as it were, assumed our debt, and paid it, and pleased God. He endured great sufferings, and gave His life a sacrifice; and thus satisfying the claims of God's justice, He procured for us the forgiveness of sins and everlasting salvation.

Behold, *How great and what manner of Love is that of God!* You have done no good, and have acquired no such merit, that on account of it God should love you; but on the contrary, from your birth to the present time, you have been constantly sinning in thought, word, and deed. And even now also, day after day, you continue to sin, and disobey the com-

mandments of God. Nevertheless, He is very merciful to you. Should there be a beggar to whom you kindly gave food every day, and to whom you did good in every way; and should he hate you and steal your property, or should he give you abusive language, or in any other way do you harm, would you love such a base creature? You would never do it, but would drive out such a villain, and would not allow him to come even into your presence. Now see the state of this beggar has an exact resemblance to your state. God is merciful to you every day, and gives you food and clothing, a family, children, and other blessings of various kinds, and you oppose Him or bear enmity to Him. The opposition or enmity is this, that you do not love Him; and you do that which He has forbidden, and do not that which He has told you to do. His command is to worship only One God, and not to worship gods and goddesses and idols, but you worship them and altogether neglect the worship of God. His commands are,—Thou shalt not steal, and cheat, and give abusive language to any one; thou shalt not lie; thou shalt not commit fornication or adultery; thou shalt not be proud; thou shalt not be selfish; and there are many other commandments. You know them all, but you do not truly obey one of them, but night and day, continually, you transgress them. What! Is not this to oppose and hate God? Certainly, there can be no doubt of this, that at all times, and in all things, you oppose and hate God. No one will say that God hates us, for His love is manifest in every way. He loves the whole world, and by reason of this love, He sent His Only-begotten and Well-beloved Son into the world, that He might save sinners from sin and the torments of hell; and therefore enduring great pain and suffering, should give His own life, and save you. What! does not your hard heart become soft in thinking of such love of

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God? If it has not been softened by the ardour of such love, then I know not by what it will ever be softened. If such things have not made them yield in tenderness, then what will do it? If you despise the Love of God, would it not be right that God should cause His wrath to come down upon you, and that He should cast you into the torments of hell? Certainly, if you do not give place to the Love of God in your hearts, He will necessarily do even thus.

Again, think also of *the Love of the Lord Jesus Christ*. When God saw that the inhabitants of the world had become corrupt through sin; that no one obeyed His laws, and that men, forsaking His worship, were worshipping things which their own hands had made, He, in accordance with His justice and righteousness, was ready to punish them. Now, behold *the Love of the Lord Jesus Christ* in this case. He saw that men deserved punishment; and becoming a *Mediator*, He said to God the Father, Father, it is true that men have committed very many sins and deserve severe punishment; but—*Behold Me*. I am their Surety; I go into the world; I, assuming the nature of men, take upon myself the punishment of their sins; and, bearing great suffering and pain, and giving my life in their stead, I will procure for them deliverance. Thus thy justice and righteousness shall be established; for the punishment of their sins will come upon Me. Also Thy grace and mercy will clearly appear; for through me Thou wilt pardon sinners, and be able to give them salvation. I will give them the reward of the merits which I shall acquire by submitting to such great sufferings, and by laying down my life for them. Thus I will clothe them with the robes of righteousness, which I myself shall receive for them by my atonement. By it their nakedness shall be covered, and their faults and sins shall not come into Thy sight; for the robe of my holiness and righteousness shall hide all the spots and

stains of their sinfulness. In this way they shall become accepted in Thy sight; and Thou, on My account, wilt regard them as righteous, and canst receive them into heaven.

God, the Father, approved of the offer of the Lord Jesus Christ, and said—"Thou art my Beloved Son, in whom I am well pleased;" Thy purpose is the purpose of My heart. Go Thou into the world, take upon thyself human nature, and according to Thy word, become the Saviour of sinners. Go, and by Thy holiness and righteousness procure the forgiveness of their sins, and obtain for them deliverance. Whoever shall put his trust in Thy goodness and righteousness, for salvation, shall obtain salvation.

Behold, the Lord Jesus Christ came into the world and became incarnate. When He was in heaven, He was in great happiness and glory; but He left it for the sake of sinners, and came into the world, and became poor, and "of no reputation," and endured all kinds of sorrow and affliction, and gave His life a sacrifice. Is not this wonderful love? Then think, what agony and suffering He, the holy and spotless one submitted to, and bore the hatred and enmity of men; and when He was reviled, He reviled not again. All this He did for your salvation. He, although innocent, was beaten and bruised; his head was pierced with thorns; his back was scourged; large nails were driven into his hands and feet; and his body became covered with blood. In every vein and nerve He suffered pain, and at last, under great agony, He yielded up His life. All this the Lord Jesus Christ did for the sake of your salvation. Say then, whether this is a proof of Infinite love or not.

Moreover, consider well this fact, that the Lord Jesus was holy and without sin. Not even a sign or trace of sin was found in Him. Then, whatever sufferings He endured or afflictions He bore—all were

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for the benefit of *others*—for *you* and for *me*. You and I have sinned and deserve the wrath of God; and for us, and for the whole world, the Lord bore all these sufferings and afflictions. Again I ask you, Is not this wonderful love? Is not your heart softened at the thought of it? Love begets love. Will not the love of the Lord Jesus Christ produce love in your hearts? Has your heart become so insensible, that the words and proofs of love produce no effect upon it? Or has it become such barren land, that the plant of love cannot grow in it? My friends, how long will you harden your hearts? If it remain thus with you, know assuredly that in a few days the wrath of God breaking forth, will consume you.

Know of a certainty that the Most High God has appointed the Lord Jesus Christ the Saviour of the whole world, not merely of some one favored country or nation. Accordingly the Lord, when He was about to ascend to heaven, gave the command to His disciples, that they should go and preach the good news of salvation in all the world. In accordance with that command, the apostles went from country to country, to preach the good news of the Christian religion; and multitudes, hearing the truths which they proclaimed, abandoned their false religions, and believing in the Lord Jesus Christ, became His disciples. From that time to the present, the Christian religion has been spreading throughout the world, and is still continuing to spread. And through the great mercy of God, missionaries and their disciples, are preaching the religion of Jesus in this country also.

And by means of this tract, I also am proclaiming the glad tidings of salvation to you who read or hear it, and am saying to you, as a friend, that the Lord Jesus Christ is the Saviour of you Hindus also, and besides Him there is no other Saviour. He is just such a Saviour as sinners need. He is

holy, and free from every stain of sin. He is almighty, merciful, and gracious. He is the enemy of sin, but the friend of the sinner. In short, all the attributes and qualities which are needed in the Saviour of the world, are all found in the Lord Jesus Christ. He is the *True Avatar of God* and the *True Guru of the World*. He certainly gives salvation to every one who sincerely becomes His disciple.

The Guru True my Leader is,
 The bravest of the brave ;
 'Tis by His Word He wounds His foes—
 He wounds, but wounds to save.
 With balls of love He kills His foes—
 He kills, to make alive ;
 Thus error's fort He batters down :
 None win, that with Him strive.

You should now anxiously inquire what you ought to do that you may obtain the precious blessings of salvation. In the Bible it is written, that the Lord Jesus Christ declared, that Whosoever believeth in Him and receiveth baptism, shall be saved, and he who does not believe shall be condemned, that is, he shall be cast into hell.

From this it appears that you have two things to do, in order that you may be saved.

The First thing is this, *that you must believe on the Lord Jesus Christ.*

The Second thing is, *that you must be baptized.*

The meaning of *Believing in the Lord Jesus Christ* is this,—that you, who are truly repenting of your sins, and are longing for salvation, should abandon your false religion, and renounce all dependence on your own good works and merits ; and place your dependence for salvation only on the Lord Jesus Christ. And believe in your heart, that on account

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of the merit and righteousness of the Lord Jesus Christ there is an atonement for your sins. He is our Master, our Guru, and our Saviour.

Again, what is the meaning of *Baptism*? When you believe in the Lord Jesus Christ, and wish to become his disciple, it behooves you to confess also before men the faith of your heart. Perhaps some one may say,—Whether another knows it or not, I believe in my heart in the Lord Jesus Christ; what necessity is there of my confessing it publicly? To this I answer, that such a faith is not the right faith. The Lord has appointed the rite of baptism, as that rite of the Christian religion, by observing which the new disciple is received into the Christian community, and which is the seal of discipleship. There is no necessity here for explaining this rite. The new disciple confesses before others publicly, that he renounces his former false religion; and, believing in the Lord Jesus Christ, he desires to be a professor of the Christian religion, and a disciple of Christ; and he is then baptized, and by this rite received into the Christian community.

It must also be remembered that God sends His Holy Spirit to dwell in the heart of every true Christian. By the teaching and working of that Spirit the disciple, day by day, grows in the knowledge and love of God; and, hating sin, he makes progress in the practice of every good work.

Perhaps you who read or hear these things, will say,—If we abandon our Hindu religion, and adopt the Christian religion, then we shall have to leave the people of our caste and the company of our relatives; for certainly they will cast us out of their society, and hate us. But, my friends, if you desire the salvation of your soul, you should not care for any thing that your relations or your caste people may say or do; but you should make this firm re-

solve, that let relatives say what they will, or do what they will, we, for the salvation of our souls, and, in order that we may enter heaven, will certainly become the disciples of Christ. You very well know that whatever lies you may tell, or vile language you may use, or theft or any other wicked deed you may commit, no one will turn you out of caste or brotherhood; for all kinds of abandoned and wicked characters can remain in your caste. But if, for your salvation and future welfare, you desire to forsake falsehood and wickedness, and to choose the religion of Christ, then people will turn you out from caste and brotherhood. Woe to such caste and brotherhood! Thinking of this matter, I must say,—Blessed are they who for the sake of the Lord Jesus Christ, are turned out of caste and brotherhood, and are persecuted, for they shall be numbered among the saints of the Lord. The Lord Jesus Himself has said,—“Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven.”

Consider this also,—Whose word is authoritative? God's, or that of the members of your caste? Your conscience plainly testifies that God's Word is superior. Then God's command should be obeyed. Tell me this: In the future state, in the great day of Judgment, will God be of use to you, or will your brethren in caste be of use to you? Will your relatives go with you when you die? And will they in the day of Judgment answer for you? Certainly not. But if you truly become the disciple of Jesus Christ, and people cast you out of brotherhood and caste, and curse you, then do not care for it. Pain and trouble will indeed be the consequence, but you know that this trouble is only for a few days, and that after death a place will be given to you in heaven, where you shall dwell for ever in peace and joy. And if from fear of your relatives you conceal your

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faith, then certainly people will not persecute you, but after death, in the day of Judgment, God will ask, Why didst thou despise my word? And why didst thou obey the word of thy brethren, which was in opposition to me? Now, knowing thee to be unfit for heaven, I cast thee into the fire of hell. Depart from me, thou worker of iniquity.—Tell me, what answer will you give? Then, instead of the society of your friends, you shall, weeping and wailing, dwell in hell, in the company of the devil and unclean spirits, and demons, and wicked men.

Now, my Hindu friends, I entreat you to accept as your Saviour, the Lord Jesus Christ, with a sincere heart. Do not think that in making known the Lord Jesus Christ, I am putting God aside. No, certainly not. God indeed is the Creator and Lord of all. But I say this, that God is holy and just; and you and I and the people of all the world, have become unholy and corrupt; and on this account have become separated from God. Now the Son of God, the Lord Jesus Christ, became mediator, and came into the world to make reconciliation. He took upon Himself the burden of the sins of His people, and giving them the benefit of His righteousness and merits, He reconciled them to God, and conducts them to heaven. No guru, or any creature, is able to accomplish such a work, for they themselves are sinners and helpless. How then could they become mediators? Do not reject the word of the Lord Jesus Christ. To reject it, is to reject the Saviour, and without a saviour you cannot be saved. If some physician should take medicine through the whole bazaar, and with a loud voice cry out,—Come unto me all ye sick; I will freely give you a medicine of such virtue, that by taking it you shall be perfectly cured! In that case it is perfectly certain that great numbers of sick people would go to him, and take his medicine, and obtain benefit. But if some sick person,

from foolishness or pride, would not go, it would be his own fault; and the penalty of his fault would be, that he would continue under his disease, and not obtain a cure. Thus *the Lord Jesus Christ is the Physician of the Disease of the Soul*. He proclaims, —“Come unto me all who, in search of the means of salvation, have become weary and are pressed down with a heavy load of sin, and I will give you rest.” Now, why do you not go to Him, and why do you pursue the road which leads to hell? If a man, being unfortunate, lose his property, he may by labor and industry, gradually accumulate something again. But he, who, by rejecting Jesus Christ, has lost his soul once, can never obtain it again.

Listen to one thing more. The Lord Jesus Christ who once for the salvation of sinners appeared on earth as the True Avatar in poverty and humility is now highly exalted, and sits on the throne of heaven. The same Jesus will come again, not in the humble condition in which He first came, but with great glory and majesty. He will then seat beside Himself in His kingdom, all the righteous, and they will be for ever with Him, in happiness and blessedness. And He will judge the wicked. Then He will take an account of all the sins, whenever and however committed, of every godless and wicked person, and cast him into hell.

Now consider, that hell is a place of fearful torment, which God has prepared for his enemies.

In the Holy Bible it is written, that “the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone.” Think on this, and be afraid. Now the door of mercy is open for every seeker of salvation. But if you in this world despise His mercy and grace, then His wrath will

fall on you at the last day. If you now despise the love and salvation of the Lord Jesus Christ, then, in the future state, there is no hope of your salvation. Dear Friends, as long as you live there is hope, but when your soul has been separated from your body, then it will be too late, and the hope of salvation will be cut off. Let me therefore entreat you, all people who are pressed down by your sins, immediately give earnest thought to the salvation of your soul. Speedily become the disciples of the Lord Jesus Christ, that He may forgive your sins, and that you may obtain full blessedness in the future state.

FINIS.